BABILONS DEFENCE

Broken down,

and one of Antichrists Warriours

DEFEATED:

In an Answer to a Scandalous Pamphlet, Intituled,

THE QUAKER-JESUIT.

OR,

Popery in Quakerisme:

BODLEIAN LIBRARY OXFORD

Put forth by one *William Brownsword*, who calls himself Minister of the Gospel at *Kendal*.

In which the Doctrines of the *Quakers* (so called) are more truly stated than he hath stated them; and fully manifested, and clearly proved by the Holy Scriptures to be the sound doctrines of Truth: In opposition to his false Slanders of them to be *Popery*. In which also, it is fully manifest, that our practices are the practices of truth, for which we have the holy Prophets and Ministers of Christ for our Example. Wherein it is clearly manifest, that he hath no more true ground, to compare us to the *Monks*, than the Enemies of truth had, (in Generations past) to compare the holy Prophets to Idolators, who practiced such things in obedience to God, in their Age, as we practice in obedience to God in our Age, being a true testimony, that many of the things that he hath said concerning us, and our Religion, are false.

With a few *Queries* to him concerning those Doctrines and Practices, in which he hath compared us with the Papists.

By *John Stogery*.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake, Mat. 5. 11.

As many were astonied at thee (his visage was so marr'd, more than any man, and his form more than the sons of men,) Isai. 52. 14.

LONDON, Printed for *Robert Wilson*, at the *Black-Spread-Eagle* and *Wind-mill* in *Martins* near *Aldersgate*, 1660.

110. f. 242 (7)

Westminster
1 of 3 only

Babylons Defence broken down, and one of Anti-christs Warriours Defeated. In an Answer to a Slanderous Pamphlet, Intituled, The Quaker-Jesuite, *Or,* Popery in Quakerisme, *&c.*

WHereas a Lying Pamphlet being come to my hands of *William Brownswords*, who professes himself to be a *Minister* of the Gospel at *Kendal*; but his Fruits and Practices doth rather demonstrate him to be *a Minister* of *Anti-Christ*, and of that Generation that cryed, Report, and we will report it, who ever did and doth report their lies, and slanders against the Innocent, to make the truth odious, who are of that generation that shuts the Kingdome of God against men, neither entering (by Christ the light) themselves, nor suffering them that would; but endeavours to perswade people that it is Popery, and dangerous to hearken to the light of Christ within them, and so endeavours to divert them from the means of recovery out of the shaddow of death and grosse darkness, which hath over spread the whole world; out of which there is no way or means, but in and through *Jesus*, who is the *true light* of the world; and did so testify of himself, that all people might believe in him, to have Life and Salvation, who redeems mankind out of sin, and saves from destruction, and gives Eternal Life to as many as believes in him, and leads out of darkness all them that follow him; in whose light all Nations of them that are saved must walk: In which light, is the Saints Union known, and the Blood of the Lamb witnessed, which was shed for many to remit sin. And thou who would instigate people against the light of *Jesus*, and endeavours to perswade that it is *Popery* to exhort people to hearken to the spirit of truth, or light of *Christ* in them; neither enters by him thy self, nor is willing to suffer others; but the day is appeared, and the

everlasting light is manifesting which will discover all thy deceits, and thy refuge of lyes shall be swept away, and thy slanders will return upon thy own head, in the day when the Lord pleads with thee for all thy hard speeches, and rewards thee according to thy doings.

Whereas, *Thou calls thy Pamphlet, the Quaker-Jesuite, Or, Popery in Quakerisme.*

Answer. The people of God who are by the world, in scorne called *Quakers*, do deny thee and the *Jesuites*, and all theirs and thy doctrines, that are contrary to the truth, and distructive to mens salvation; and as for thy saying, there is *Popery in Quakerisme*; No *Popery* thou hast or canst prove to be amongst us, or any doctrines that's contrary to the holy Scriptures and Gospel of Christ; therefore will these thy sayings and slandrous words, that there is *Popery* in *Quakerisme*, return upon thy own head, and be thy burden at last, Except thou confess thy fault and Repent.

And whereas, thou further calls thy Pamphlet, *A cleare discovery, that their doctrines, with their proofs and arguments, are fetch out of the Counsel of* Trent, Bollarmine, *and others.*

Answ. Our doctrines which are the wholesome doctrines of the Gospel of Christ, which we have not received of man, neither were taught by men, but by the *Revelation* of *Christ*, are not fetch out of the Counsel of *Trent*, *Bellarmine* and others; but it is no wonder, that thou being blind, saith that our doctrines are fetch out of the Counsel of *Trent*, *Bellarmine* and others, when thou sayest those good and wholesome sayings, *Of the holy Scriptures and Apostles of Christ*, which thou thy self hast quoted as proofs, which we bring for our doctrines, are fetch out of the *Counsel of Trent*, *Ballarmine* and *others*, was the *Counsel of Trent*, *Ballarmine* and *others*, *the Original of those Scriptures?* or are they *Popery?* and we *Papists* for bringing them to beare testimony of our doctrines? Canst thou behold thy work again, and not be ashamed, when thou seest thy folly and Ignorance made manifest unto all that have the least measure of true knowledg? Is thy *Pamphlet* a cleare discovery, that our arguments are fetch out of the *Counsel of Trent*, when here is not not any of our arguments

ments in all thy *Pamphlet*; but onely a few doctrines stated in such a manner, as hath pleased thee to state them: but our doctrines, which are the wholesome doctrines of truth, which thou hast not, nor canst not disprove; but thy own self hast quoted the Scriptures, which doth in effect prove the things of which we say. Therefore let that mouth be for ever stopped that sayth they and their proofs, which is the words of the holy Scriptures, are fetch out of the *Councel of Trent*, *Bellarmine* and *others*: And so thy slanders of us, and our doctrines, and the holy Scriptures, shall returne back upon thy own head, until thou confess thy folly and repent, and do no more so wickedly.

And thou further saith, *that their practises are fetcht out of the Rules of Popish Monks.*

Answ. It is utterly false, for our practises have we not received as *traditions* from them, neither do we walk by their rules, but by the rules of the Spirit of Truth, by which we are led from that which is evil, and through which we receive power to practice that which is good; which spirit is become our leader into all truth, and will abide with us for ever.

Whereas thou begins thy *Dissuasive Exhortation*, saying, *Beloved, The respect that I beare to your Souls, the Truth's, and Church of Christ, much endangered by secret and unweared actings of the Emissaries of* Rome.

Answ: Though thou dost endeavour in this thy *Dissuasive Exhortation*, to perswade the Inhabitants of *Kendall*, *That wee called Quakers, are* Romes *Emissaries; by which the Truths of Christ are much endangered*; yet, *Romes* Emissaries we are not, neither are the *Truths of Christ endangered, or opposed by us*, as thou thy self hast confessed in the fourth position of the leaventh page of thy *Pamphlet*, where thou confesseth, *Wee never opposed any fundamental truths that thou hearest of*; Therefore in this position, thou hast cleared us from being *Romes Emissaries* by which truth is indangered, which in thy *Dissuasive Exhortation*, thou hast endeavoured to perswade the Inhabitants of *Kendall* wee are, Here the Inhabitants of *Kendall* may see thy envy and confusion, who would have them to believe, *That wee are such by whom the truth is endangered*;

And

And yet thy own tongue in contradicting thy envious diſſwaſion is made to cleare us, ſaying, *That wee never oppoſed any fundamental truths that ever thou heardst of*, which is truth, *For fundamental truths wee have not oppoſed at any time*; And as concerning the Church of Chriſt; I ſay this; It is builded upon the Rock, which *Romes Emiſſaries, nor the gates of* Hell *can never prevaile againſt*; For all who are of the true *Church* and body of which *Chriſt Jeſus* is the head, and in his light dwells and walks, by it they ſee and is able to diſerne betwixt *Truth*, and *Error*, the doctrines of Chriſt, and the doctrines which are preached by the *Papiſts* and *thee*, which thou wouldeſt inſtigate into the inhabitants of *Kendall*, to cauſe them to believe that we their country men, well known to ſome of them are *Papiſts* and that our doctrines are *Popery*; but all thy labour in ſlandring us, is in vain, and thy aſſerting that our doctrines are *Popery*, to no purpoſe; for thou neither haſt, or ever canſt confute them by the holy Scripture and Truth, therefore in the end thy ſlanders will returne upon thy own head, and unrighteous ſayings be thy burden, whereas, *thou ſpeaks of a Quaker Jeſuite at* Briſtol, *mentioned* by Mr. *Prynne as thou calls him*; That his ſayings was made appear to be falſe and a ſlander, I ſhall refer the Reader to the Anſwer of his ſcandalous paper, Intituled, *The Quakers unmasked*, Put forth by *William Prinne*, wherein his ſlanders is made to appear, and he is found with a lye in his mouth.

Whereas thou goes on; ſaying, *occaſioned a late ſerious publique diſſwaſive of you from the Church and Doctrines of* Romes *under what name ſoever, and by whomſoever they were propounded to you, and eſpecially as they are propounded by the Quakers.*

Anſw. It is utterly falſe, to ſay *the Quakers propounds* Romes *Doctrines*, either to the Inhabitants of *Kendal*, or any other people; for no other doctrines have we preached, but the doctrines of *Chriſt*, which we are able to prove, and maintaine by the ſound Arguments of Truth and Scriptures, to be the doctrines that tends to the Salvation of Souls; And when thou writes again, give under thy hand poſitively, what doctrines they are, thou calls *Romes doctrines*, *propounded by the Quakers*; and name the *man* or *men* that is owned to be *Miniſters*

niters of *Christ* among us, that thou call'st *Quakers*, that did propound or preach them: and till then, let this slander rebture into the uncleane bottle, from whence this, and all the rest of thy slanders hath come.

And thou sayest, *the charge of false-hood against me by them, hath produced this demonstration of the truth of what I had publiquely asserted, which I hope will tend to settle you against their ways.*

Answ. This demonstration of *Lies* and *Slanders*, doth not any way clear thee, from my charge against thee, in the sight of any, who rightly understands the controversy betwixt thee and us, but rather is an adding sin to sin, *and a heaping up wrath unto thy self against the day of wrath, and revelation of the righteous judgment of God*; for the thing that was declared of thee by me, was, as thou behind our backs had devulged publiquely in the Steeple-House, *that our principles and doctrines was Popery, That thou would give us a faire Meeting, where all might heare the discourse betwixt thee and us*; And if thou could by the Scriptures prove our doctrines to be Popery, or contrary to the Scriptures, and distructive to mens Salvation, then would we lay them down: if not, (but we on the contrary, could manifest our doctrines to be truth, and according to the Scriptures) then as thou had publiquely spoken against our doctrines calling them *Popery*, thou shouldest publiquely confess thy sinne, and that was the substance of what I said to thee in the street of *Kendal*, and thou being not able to manifest that to be true, which thou had publiquely asserted concerning our principles and doctrines, this charge is still good against thee, till thou publiquely acknowledge thou hast wronged us.

And whereas thou further sayest, *in these doctrines which are peculiarly Romes, doth the doctrines of the Quakers conspire, and may therefore be called Popery without falshood.*

Answ. I say of this as of the rest of thy slanders, that it is altogether untrue, for no doctrines do we preach and hold forth, but the doctrines of the *Gospel of Christ*; and for the defence of them and manifestation that they are true against thee, and all that oppose them, we can bring pertinent testimonies out of the holy sayings of the Prophets, *Christ* and his Apostles Words, who preached the same Gospel and Doctrine

before

before us; and no doctrine of ours, if rightly stated, and as we preach them, hast thou parallel'd with the *Papist* and thier doctrines, but thou mightest as well have paralliel'd the doctrine of the *Apostles*, with the doctrine of the *Papist*, as it will after more fully appear in our own stating, the vindication and proof of our doctrines to be true, which thou hast not, neither ever canst confute or disprove by the truth or Scriptures; Therefore thy slander of our doctrines will returne back upon thy selfe, having replyed against some of thy slanders and untruths, cast upon us and our doctrines; I shall go on to the right stating, and more full manifestation of our doctrines, to be the sound and wholesome doctines of Truth; though thou hast parallel'd them with the *Papists*, that it may appear more fully, that wherein thou hast parallel'd our doctrines, with any thing they say which is truths in themselves, thou might as well a parallel'd the Apostles with them, because they may hold some of the same truths in the unrighteousnesse which the Apostles held forth, and we hold in the righteousnesse, and thou thy self confesses *they hold some truths*.

I. Doctrine, *that light which John came for a witnesse of, that all men through his testimony might believe, which doth light every man that comes into the world, which is Jesus. Is sufficient to convince of sin, and lead to repentance all them that to his call hearken; and is able to save to the utmost, all them that his light, love and obey*; for the Author to the *Hebrews*, speaking concerning *Jesus the true light of the world, that lighteth every man*, saith he, *being made perfect he became the Author of Eternal Salvation to all them that obey him*, Heb. 4. 9. Wherefore *he is able also to save them to the uttermost that come unto God by him*, Heb. 7. 25.

II. Doctrine, *we say that the perfection of the Saints was and is attainable in and through Christ, even while they were and are upon the Earth*, or else the work for which the true Ministry was given, had been void, if the work for which they were begifted among the Saints, (which was, *Ephes.* 4, 11, 12, 13. *For the edifying of the body of Christ, till they came all to the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the Stature of the fulness of Christ.*) Could not have been accomplished while they were upon the Earth, but Saints are redeemed from Sin, and have escaped the pollutions

lutions of the world, and by the word of God are ſanctified according to what the Apoſtle ſaith, 1 *Cor.* 6. 11. *Such were ſome of you, but you are waſhed; but you are ſanctified, but you are juſtified; in the name of our Lord Jeſus, and by the Spirit of our God.* And *Jude* in his general Epiſtle to the Saints, ſaith, *they are ſanctified by God the Father, and preſerved in Chriſt Jeſus*; And the Author to the *Hebrews* ſpeaking of himſelf and the Saints, ſaith, *by the will of God we are ſanctified, through the offering of the body of Chriſt once for all*, Heb. 10. 10. And the ſame Author ſaith in the 14th of the ſame chapter, *by one offering he hath perfected for ever them that are ſanctified*, and yet he and the Saints that was ſanctified and perfected for ever, even while they were upon the earth, and preached it, and exhorted the Saints to preſs after it, were not *Papiſts*, nor rightly could be compared with Idolators in their Generation; no more can we that preacheth perfection, and exhort to preſs after it, and believe it to be attainable in and through Chriſt, be rightly compared to the *Papiſts* in our Generation.

And as concerning the third, which thou ſtates as one of our Doctrines, in which thou compares us with the *Papiſts*, we do deny it; it is not any of our Doctrines, either held or preached by us, as thou haſt ſtated it; and in ſtating, *that we hold Juſtification by obedience*, thou haſt not done honeſtly; was not thou formerly anſwered? that we are not juſtified by any obedience that is of the Creature, *but by the free gift of God in Chriſt*. Therefore I further ſay, that we are not juſtified by our obedience, or for our obedience; *but in and through the Lord Jeſus Chriſt to whom we are obedient*.

Whereas thou further ſaith, *and eminent* ſpeaker *among them in the hearing of multitudes, aſſerted, that the righteouſneſs that was wrought by the Power of God in the hearts of the Gentiles*, mention'd Rom. 2. 14. 15. *is a righteouſneſſe whereby they were juſtified in the ſight of God*; *Anſw.* To this I ſay concerning the Gentiles, in doing well and working righteouſneſſe, they were accepted and juſtified in the ſight of God, according to that of the Apoſtle, where he ſaith, *God is no reſpecter of perſons, but in every Nation he that fears him and worketh righteouſneſſe is accepted with him*, Acts 10. 34. 35. Whereas thou ſayeſt *in*

the hearing of multitudes, why doſt thou call ſo few people as were there multitudes, except thou would have ſome to believe, thou gave us a fair meeting in ſome publique place, which thou denyed to do, though much urged to it, but it is no wonder ſeeing thou had accuſed our doctrines to be *Popery*, and our practices to be fetcht out of the rules of *Popiſh Monks*; altogether without any true ground, as is and will be fully manifeſt by the proof of our doctrines to be ſound and true, and our practices to have example among the *Prophets* and *Miniſters of Chriſt*.

And whereas thou accuſes *James Naylor* in the fifth page of his Book, tituled *The ſalutation to the Seed*, *To ſay the Doctrine of Faith is the work of the Devil.*

Anſw. Thy Accuſation is utterly falſe, as that page of his Book, and all that reads it may bear Teſtimony againſt thee.

And whereas in the fourth thou ſpeaks of *Judas*, *Being a godly man until Chriſt gave him the Sop, the Devil thereupon entered into him.*

Anſw. In that thou haſt ſtated theſe words again thou haſt not done honeſtly, becauſe thou haſt formerly been anſwered, that we did not own this Principle as it is ſtated, (to wit) *That* Judas *was a godly man till he received the Sop*; and we had ground for the denying of this Principle and others as they were ſtated, becauſe the young men themſelves did affirm, they were not ſo written as they ſpoke them; but this we do affirm, that *Judas* who was numbred with the Apoſtles, and had obtained part of the Miniſtry, and others fell away; as we can fully prove by the Scriptures of truth, where it is ſaid *Acts* 1. 25. *That he may take part of this Miniſtry, from which* Judas *by tranſgreſſion fell*; and *Heb.* 4. 5, 6. and 2 *Pet.* 2. 20, 21, 22. where it it is ſaid, *It had been better for them not to have known the way of Righteouſneſs, then after they have known it, to turn from the holy Commandment delivered unto them; but it is happened unto them according to the true Proverb*, the Dog *is turned to his vomit again, and the* Sow *that was waſhed to her wallowing in the mire*; more Scriptures might have been mentioned, as *Ezek.* 18. 24. and others; *but by the mouth of two or three witneſſes every truth ſhall be confirmed*; but theſe Scriptures I have not

asserted, to plead for falling away from grace and truth, but to beare witnesse to the truth of our judgement in this particular, and to manifest the wickednesse of our adversary, who counts that *Popery*, that is plain Scriptures, as some of which he himself hath quoted, doth bear testimony; but it is no wonder, seeing he saith, the proofs themselves which is Scriptures, *is fetcht out of the Councel of* Trent, Bellarmine and others.

Fifthly, *that Pagans, and Turks, living justly and honestly, may be justified and saved.*

To which I say further, *that there is no respect of persons with God, but in every Nation, whether they be Jewes, or Gentiles, Turks, or Pagans, yet if they fear God and work righteousnesse, of him they are accepted,* and whether he be a *Turk*, or *Pagan*, if he come to believe in Christ, and follow his Spirit and light, which leads to live justly and honestly, he may be justified and saved in and through Christ; And this doctrine is no *Popery*, nor rightly can be parallel'd with theirs, any more than the Apostles doctrine; was to be parallel'd with the *Papists*, *Acts* 10. 34. where *Peter* saith of a *truth, I perceive that God is no respecter of persons.*

Sixthly, where thou sayest, *there is no absolute decree of Election, and reprobation from Eternity, and saye it, see a late Confession of Faith by* Burroughs.

To this I say there is no such position in his confession of faith, as thou here hath asserted; but that we do believe that there is a state of *Election* and *Reprobation*, as is there confest, and faithfully acknowledged.

Seaventhly thou sayest, *that the Scriptures are not the Rule, this is charged upon them by the Ministers of* New-Castle, *as thou sayest.*

To this I say, as many as are begotten of the immortal seed to a lively hope, by the word of God which abides for ever, are his sons and children, and such are led by the Spirit of God, and it is their rule and not the letter, *Rom.* 8. 14. and yet such are not *Papists*, nor to be parallel'd with *Bellarmine*, who shows the Scriptures are not necessary; for they acknowledge *that they are necessary, that the man of God may be perfect, and*

throughly furnished, unto all good works, 2 Tim. 3. 17.

Eighthly, thou compares us to the papists, *for saying the baptisme of Infants is not to be proved by the Scripture, and quotes Bellarmine for calling it a tradition, that's no where written.*

To this I say though we are no *Papists*, yet I believe that *Bellarmine* confesses in this thing more truth than thou, for it is very like it is a tradition, which in its beginning was instituted by the *Papists Church*; yet however this I am sure of, that it is not recorded in the Scriptures of truth, that ever God commanded it, or any of his Ministers whom he sent forth practiced it, therefore the *Papist* and thou that preaches it up as an ordinance of God, is required to prove (if you can) when God ordained it, or any of his Apostles practiced it, and if you cannot, Confess you have taught for ordinances, mens traditions, and seeing the *Papists* do confesse it is a tradition, well may you *Protestants* doe the same, for you had the practice of sprinkling Infants from them, and in this you have drunk the whores cup.

Ninethly, whereas thou sayest, *that one day of seaven which we call the Lords day, is no more than any other day, and that it is without divine Authority.*

To this I say further, there is no command of God in the Scriptures, for observing the first day of the week as a Sabboth of rest, by ceasing from all bodyly labour, of man servant, or maid servant, cattle and stranger that is within our gates, as there was a command of God to the Jewes to observe the seaventh day, and keep it holy to the Lord for a Sabboth of rest to them; their sons and daughters, man-servants, and maid-servant, cattel, and stranger, that was within their gates, which Sabboth unto them was a signe: and thou further sayest, we make it Tipecal, in which thou compares us to *Bellarmine*, which comparison is altogether unequal, for though *Bellarmine* counted it Tipical, yet we make it not Tipecal, for it was the seaventh day, and not the first day which we say was a signe: and concerning the first day of the week, if thou hold that it was commanded by divine Authority, as the seaventh day once was; then thou writes again, shew when it was commanded, and where the holy Scriptures testifies of any such Command.

Tenth-

Tenthly, whereas thou sayest, *that we say the Lords Supper as administred in your Churches, is nothing but a bit of bread and wine, and that we speak scornfully of it.*

To this I say, when thou writes again, I desire thee to shew us an example if thou canst, where ever the Apostles and true Church met together in a *Steeple House*, or *Idols Temple*, and broke bread in such a form and manner among unconverted people as you do? calling it the *Lords Supper*, or a *Sacrament?* but the *Lords Supper*, which is so in truth we do freely own; and whereas thou compares us with the *Papists*, in saying, we speak scornfully of that which you call the *Lords Supper*; in this I say, thy comparing of us with them is altogether unequal, for we do not speak scornfully of it; but where we see either the *Papist*, or you in an error, we do rather pitty you than scorn you; and desires that you may be recovered out of all error, and be saved in the day of the Lord: yet we do despise and reject the vain traditions of men, which is practised for the worship of God by you.

Eleventhly, thou sayest, *that wee affirm that Protestants Ministers, are no Ministers of Christ, that we use the vilest language against you, that we can invent, deny your call, and say you came from* Rome, *&c.*

Answ. If thou meanest by *Protestant Ministers*, of such of you, *as seek for your gain from your quarters, and Preaches for hire*, and makes a bargain for so much a year, these practices being the same as the false *Prophets* and *Papists* are in, doth in some measure demonstrate that your begining was from *Rome*, for no example can you shew for those practices aforementioned, among all the *Holy Prophets or Ministers of Christ*, that have been since the begining.

And whereas thou sayest, *that we use the vilest language that we can invent against you.*

I Answer, this is utterly false, for no vile language do we use or invent against you, but the language of truth, telling you plainly, without flattering of the evil of your wayes, that you may repent, and in thus doing we have the holy Prophets of old for our example.

Twelfly, *that we have the same Spirit of Infallibility that the Apostles had.*

To

To this I say further, both we and all Gods children, who are of the little flock, have the same Infallible Spirit, according to its *measure and manifestation*, *which is given to every child of God to profit withall*, 1 Cor. 12. 7. and both thou, and all that say they have it not, but counts it *Popery*, for any to confess they have it, art so far from being a *Minister of Christ*, that both thou and they that have it not, are not yet of his flock, for the Apostle saith plainly, if any man have not the spirit of Christ, he is none of his, *Rom.* 8. 9. and yet he was no *Papist*, nor with them to be paralleled, no more are we that confesse *we have the Spirit of Christ*.

I having rightly stated, and vindicated our doctrines against thy slanders, and proved them by the holy Scriptures to be the wholesome and sound doctrines of the Gospel; I shall go on to lay open, and reply against thy slanders and falsities concerning us, in which thou hast compared us with the *Popish Monks*; but it had been more wisdome, and more like a *Minister of Christ*, to enquired truly into our practices, before thou had given judgement upon us, or have compared us to the *Popish Monks*, in whose discipline thou sayest, we seem to be admirably instructed, as will appear by thy following parallels.

Answ. those false parallels, and thy unrighteous judgement of us without knowledge, will not make it appear that we are instructed in the practice and discipline of *Popish Monks*; whose practice and discipline we deny, but rather will discover thy folly, and manifest thy unrighteous judgement concerning our practices; for which we have example out of the holy Scriptures.

First, thou sayest, *we lay much stress upon mean and plaine Apparel.*

Answ. Thou hast altogether mist in this thy judgement of us, for no stresse do we lay upon any visible thing for salvation, but in and through *Christ* onely and alone, have wee Salvation and life Eternal, and as for *apparel* and *rayment* wee take no thought, and whether it be mean or not mean apparel which the Lord affords us, with it we are content, yet our Religion that wee are of, doth keep us out of the vanities and

pride

pride of the world, of which their fooliſhneſſe in apparel doth many times ſignify.

Secondly thou ſayeſt, *that we practice ſilence, eſpecially at ſome times, and lay much of our Religion upon it.*

Anſw. Thy judgement in this thing, as in many others altogether falſe, for our Religion did we never lay upon ſilence, yet we have practiced, and do practice, waiting in the will and counſil of God, until his mind and word be revealed to us, whereby we may edify, and build up one another in the moſt holy faith, upon that foundation of the Prophets and Apoſtles, Chriſt Jeſus himſelf being the cheif Corner Stone.

Thirdly thou ſayeſt, *that we practice faſting much, in our entrance upon this way, and afterwards as a ſpecial means of ſpiritual knowledge, viz. James Parnell in Colcheſter Goal.*

Anſw. That we have practiced *faſting* and *prayer*, that wee ſhall not deny but freely confeſſe; yet in ſo doing, wee are no more to be compared to the *Monks*, than was thoſe holy men to be compared with them, (to witt) *David*, and *Daniel*, and many others that might be Inſtanced, *Pſal.* 109. 24. where *David* ſaith, *my knees are weak through faſting, and my fleſh fails of fatneſſe, and* Dan. 10. 3. where he ſaith, *I eat no pleaſant bread, neither came fleſh or wine within my mouth, neither did anoynt my ſelf at all, till three whole weeks were fulfill'd*; theſe holy men, and many more have wee for our Example, which if they were now upon Earth, would be judged to be *Popiſh Monks*, by that ſpirit which now judges us, and thou ſayeſt, *afterwards as a ſpecial means of ſpiritual knowledge.*

In this as in the reſt, thou haſt given falſe judgement altogether, though we have practiced *faſting* and *prayer*; yet wee never eſtemed it, as the ſpecial means of *ſpiritual knowledge*. And whereas thou further ſpeaks of *James Parnel*, in *Colcheſter Goal*; To this I ſay, the blood of the Innocent ſervant of the Lord, will come upon this Generation of *hireling Prieſts, and envious Teachers*, who hath been a great cauſe of ſtirring up the Magiſtrates, to all the perſecutions and ſufferings, that have been afflicted upon the ſervants of the Lord, who have not counted their lives dear unto themſelves, that they might finiſh their courſe with joy, and teſtimony, which they

had

had received of the Lord Jesus, but have even laid down their lives, as a seal of their testimony, as *James Parnel*, and others.

Fourthly thou sayest, *we run up and down naked, though not constantly, but at sometimes.*

Answ. I say, thou canst no more truly compare them that have gone naked in obedience to the command of the Lord, for a signe and a wonder unto the world, (whose false coverrings must be stript off, and all their secret evills manifest, and their shame made openly to appear) *to the Grandfather of the Jesuits in this age*, than thou canst compare, *Isaiah* and *Micah*, true prophets to Idolaters in their age, *who went naked and barefoot three years, for a signe and a wonder upon Egypt, and Ethiopia*, Isaiah 20. and the true Prophet *Micah*, who said, *I will waile and howl, and go stript and naked*, Micah 1. 8.

Fifthly thou saith, *we cast off respect due to our Parents and Relations, witnesse the complaint I have heard of some of their Parents against them.*

Answ. Whatsoever thou hast heard, The practice of the obedience of many children to their Parents, may be a witnesse against thee; that they do not cast of the respect due to their Parents and Relations, many of their Parents would even testify the same, that their children who walks in the truth, unto them is not disobedient.

Sixthly thou sayest, *we ascribe great perfection to our selves, calling all other men the men of the world, but saith, they themselves are perfect.*

Answ. This assertion of thine concerning us, is absolutely false, as thy others hath been; *for unto selfe, or our selves, wee do not ascribe any perfection*, but say that perfection is attainable, in and through Christ onely, who teaches us, and all that follow him, to deny our selves, though thou hast said concerning us, that they themselves are perfect; and hast asserted that thy self, for which thou would condemn us, of which we are not guilty, and so this slander of us will returne back upon thy self, (*that we ascribe perfection to our selves*) as the others hath done.

Seaventhly thou sayest, *Quakers lay claime to visions and Revelations,*

velations, and boasts more of inward spiritual discoveries, than other men.

Answ. Wee must confesse, that we have seen *visions*, and have had *revelations*, by which the mind of God hath been known, and the things of his Kingdom opened to us, and in us, yet hast thou no more true ground to compare us to *Monks* and *Nuns*, because we have had true *visions*, than thou hast to compare *Abraham and Jacob and others*, to the *Monks* and *Nuns*; for the word of the Lord came to *Abraham in a vision*, saying, *I am thy Shield, and exceeding great Reward*, Gen. 15. 8. 1. *and the vision of Isaiah the Son of* Amos, *which he saw concerning* Juda *and* Jerusalem, *Isai.* 1. 1. but thy saying, *that we boast of more spiritual discoveries than other men*; It is utterly false, for of such things we do not boast, and thou goes on *telling of one grosly dealt with by an evill spirit*, and thou sayest, witnesse *John Gilpin*, To this I say, all lying visions and dreams, and such as are dealt with, and led with the evill spirit, as was *John Gilpin*, we do deny; for he never was of us, but a prophane man of the world, and one with the hirelings against us.

Eighly, thou sayest, *they place their Religion in meer circumstances and formalities, leaving off of hattbands, ribbons, lace, thou-ing persons, but are wanting, in the true esteem of the true practice of Religion.*

Answ. Thy assertion, that we place Religion in those things aforementioned, is utterly false, as the rest of thy assertions of us, and our Religion hath been; for our Religion is not placed in *Circumstances*, as thou hast falsly asserted, but in the Power of God, by which we are kept unspotted from the world. And whereas thou accuseth us, *to be wanting in the esteem of true practices of Religion*; when thou writes again, set downe in particular what those practices are, which thou calls, or can prove to be the true practices of Religion, which thou accuses us, to be wanting in the esteem of.

Ninethly thou sayest, *they carry a shew of self-denial, abnegation of the world, contempt of riches, envy against the Ministers of Christ, for having maintenance, as if themselves had nothing; yet thrives fast, payes their debts, makes purchases, getts good Estates, wear of late rich Cloaths.*

Answ. Thy assertion in this is utterly false, as the rest have been, for we do not envy against the Ministers of Christ for having maintenance, but acknowledge that they that preach the Gospel may live of the Gospel, according to Gods Ordinance, *and they that sow spiritual things, may reap carnal things; but having food and rayment, are therewith to be content*, and there is no example amongst them, for being hired at a Parish, or making a bargain for so much as *foureſcore*, or a *hundred pounds*, more or less as they can get it by the year, or *tithes* of all the people possesses, as the *hireling Priests* and *Papists* in *England* have done; and for thy saying, *they thrive fast, and paying depts, and gets good estates*; to which I say, when thou writes again, instance one that is owned as a *Minister* amongst us, (that through gain made of the Ministry) who had nothing, that hath done any of these things aforementioned, and till then, let this slander returne back upon thy self, as the rest have done, and if God blesse any of his people with outward encrease, why doest thou envious wretch reproach them because of Gods mercyes? Thou sayest further, *that we wear rich Cloaths.* To this I say, how fully hast thou contradicted thy self, in the first of thy assertions, in which thou parallel'd us with the *Monks*, in thy saying, that we lay much stress upon plain and mean apparel, and now hast so far forgotten thy selfe, that the same tongue saith now, *we weare rich Cloaths*, but in this thy envy against the truth is manifest; and however they go that walk in it, whether well in cloaths, or mean in cloaths, it will not please thee, nor the envyous generation that loves not their neighbour as their selves.

And further thou tells, *of having stocks of money; out of which thou supposes we have great and large sumes, when wee have a mind to travel.*

To which I shall answer, thy supposition is false, as the rest of thy sayings have been; and if there be any such thing as stocks of money for the maintaining of the poor, and other necessary uses among Friends; is not this of good report, and like Saints, more than they in your Churches, where your Members is like to starve, and begs?

Tenthly thou sayest, *wee are a seduced people, and active in* *sedu-*

ſeducing others, being ignorant and unlearned, yet an importunant, and unwcared people, compaſſing Sea and Land, to make one proſelyte, yet not for themſelves, but for thoſe Sophiſters of Rome, *whoſe factors they are.*

Anſw. This is altogether falſe, as the reſt of thy ſlanders have been, for *Romes Factors* we are not, nor for them do we make proſelytes.

And for thy ſaying, *that we are a ſeducing people, and acting in ſeducing others*; *I Anſwer*, this is altogether falſe, as thy other aſſertions concerning us hath been, for we are not *ſeduced*, nor active in *ſeducing* others; nor yet ignorant and unlearned in the things that appertains to Gods Kingdome, our Salvation, and the Salvation of them that hears us.

Eleaventhly, thou ſayeſt, *now I hope I have made it evident, that the hand of a Jeſuite is in the Quakers Religion; how could they elſe be ſo well verſt in their abſur'd doctrines?*

Anſw. The hope of the hypocrite is vain, and his truſt is like the ſpiders web, for thou neither haſt, or can manifeſt the hand of of a *Jeſuite* to be in our Religion; nor any doctrine that is truly ours, haſt thou manifeſt to be abſur'd, or proved to be contrary to the truth and doctrines of the Goſpel of Chriſt; But it is manifeſt, thou art verſt in the *Papiſts* writings and doctrines, otherwiſe thou could not have ſtated ſo many of them, and their practices; therefore thy ſaying that we are verſt in their abſur'd doctrines, is falſe, and may returne upon thy ſelf, who art guilty therein: and thou goes on ſaying, *I will conclude with a re-inforcement, of my diſſwaſive of you, from their doctrines and practices; They are from Antichriſt, therefore avoid them.*

Anſw. Our doctrines, which is the doctrines of truth, and our practices, for which we have example among the Prophets and Miniſters of Chriſt; all the lyes and ſlanders, which thou and all the Merchants of *Babylon* can caſt upon us, or upon our doctrines, cannot diſſwade from our way, (which is the way of God) any of them who hath the leaſt meaſure of true knowledge; therefore the adding thy reaſons, as thou calls them, to imprint in people, a deep hatred againſt our way, which is truth, ſhall not be effectual, for thy refuge of lyes ſhall be ſwept

away; and unrighteous ſlanders turned back upon thy own head, in the dreadful day of the Lord when he rewards thee, and all the wicked according to their doings.

In the firſt of thy reaſons, thou ſayeſt, *they are miſerably divided among themſelves about their principles.*

Anſw. This is falſe, for we who are in the truth, and walks in the light, have unity, and are not divided amongſt our ſelves about our principles; though we did deny ſeveral of thoſe things, as they were ſtated, having good reaſon ſo to do, becauſe they were ſtated in thy manner, and as thou our adverſarie pleaſed to ſtate them and the young men affirm not in the very ſame words, and form as they ſpoke them. Whereas thou ſayeſt, the fourth of theſe reaſons *was again owned in a diſcourſe,* (viz.) *that we are juſtified by obedience*; To which I ſay, it is utterly falſe, for no ſuch thing was owned by any of us, neither of it was there any diſcourſe betwixt thee and us that day.

And whereas thou further calls it a *contradiction, to ſay that every man is lighted with the true light which is Chriſt. And yet not ſpiritually enlightned with the knowledge of God.*

Anſw. In this, thy ignorance, and want of underſtanding in the things of God, is manifeſt; in calling that a contradiction, which is no contradiction; for both theſe ſayings in effect may be proved by plain words of Scriptures, as *John* 1. 9. where it is ſaid, *that was the true light that lighteth every man that cometh into the world*; and *Jeremiah* ſaith, *powre out thy wrath upon the heathen that know thee not*, Jer. 10. 25. So it is evident, that the heathen know not God, therefore may it truly be ſaid, without contradicting *Johns* teſtimony, that every one is not enlightned with the ſpiritual knowledge of God, though that teſtimony is true, that ſaith, *the true light that lighteth every man, yet every man doth not believe in*, and receive the light which manifeſteth thoſe evil deeds, for which he is reproved; therefore every man hath not the knowledge of God, becauſe ſome rejects his Light which would give the knowledge of him.

And thou goes on and ſayeſt, *their doctrines which they broach with confidence, among their ſilly credulous followers, they will not dare to owne before others.*

Anſw.

Answ. For our doctrines and testimonies, that we have given *of Christ the true light of the world*, we both dare, and have openly owned before the world; Therefore, this accusation is utterly false, and no true ground thou hast to say so concerning us; but thou mayest imagine thou hast some ground, because we would not be tyed to express our selves, concerning the light in such a way and manner, as thou would have prescribed to us, or have our principles stated in a form of words, to which thou would have limitted us.

And thou goes on in thy false accusations, saying, *that which hath been vainly attempted by Antichrist, is their very designe, if accomplished; do but think how the Papists would rejoyce in it.*

Answ. That which hath been attempted by Antichrist, is not our designe; neither in the accomplishment of our ends and desires, will either he or the Papists rejoyce; for our ends and and desire is, that people may be brought from under Satans dominions, and led out of the Ignorance and grosse darkness, that hath long covered the inhabitants of the earth, into the true knowledge of the living God, that they may him worship and glorify, in spirit and in truth.

And in the fourth, thou sayest, *they never yet that I have heard of, did oppose any of those fundamental truths we have preached unto you.*

Answ. In this thou hast cleared us from the great slander, which in the former thou cast upon us, for we never did, nor do oppose any fundamental truths, though both you, and the Papists, may hold them, and preach them in unrighteousness. Thus contradicting of thy false sayings, in thy third reason thou hast cleared us, and so what hath been attempted by Antichrist, and false Ministers against fundamental truths, was never our designe, as thy self hast confessed, that we never opposed any fundamental truths that ever thou heard of, yet though we have not opposed any fundamental sayings of Christ and his Apostles spoken by you; yet we have opposed those fundamental errors spoken by you; as witness that fundamental errors spoken by thee, in our conference at Kendal, (viz) *that there is in every man a natural light, that gives them some measure of the knowledge of God.*

And this I did oppoſe thee in; and ſhall beare my teſtimony againſt it, for it is an error in the fundamental, even in that which concerns the eternal life of ſouls, when time ſhall be no more: for if this were true (viz) *that every man by a natural light hath a meaſure of the knowledge of God*; then everyman had eternal life, & all drunkards and prophane perſons upon earth, were in a ſtate of happineſſe.

And as concerning thy reproachful ſayings in thy Epilogue, thou calls us *the Popes very Pedlars, to ſell off his corrupt wares in ſtalls, which would never off in ſhops.*

Anſw. Thy jeers, and unrighteous ſayings concerning us, will returne upon thy own head; for the *Pope* we deny, and his corrupt wares we deny; amongſt us neither his nor thine, is of any eſtimation, but me thinks thou and thy brethren, who have been made Miniſters by natural education, and humane learning and arts, and having got the Maſs-houſe, which originally appertaining to the *Papiſts*, which they founded and *conſecrated* for their *Idolatrous worſhip*, in which you now ſell your wares, for which you receive the ſame price and wages, which was once eſteemed due to the *Pope*, and his *Clergy*: therefore if any in the Nation be his *Pedlars*, *Mountebanks*, and *drudges*; you are to be ſuſpected.

And thou further ſayeſt, *I might have fil'd ſheets with their faſtings and viſions, and impulſes to ſtrange actions.*

To this I ſay, when thou writes again, ſay all that thou canſt concerning our faſtings and viſions, and ceaſe to ſlander in the dark, by which thou endeavours to perſwade the Ignorant, that thou could manifeſt ſome great evills concerning our faſtings and viſions.

Whereas thou ſpeaks of *impulſes* and *ſtrange actions*:

To this I ſay, impulſes and actions, that is out of truth and Power of God, is denyed by us, and all that is excerciſed therein.

And thou further ſayeſt, *do you of this place conſider, and ſuch of you as have been former profeſſors, look back to your profeſſion; your Apoſtacy hath been the grief of many.*

To this I ſay, how can there be an Apoſtacy, and falling from the truth, of any, if they never have been in the truth; and

and though the people of God at *Kendall*, that is gathered from the false *Shepherds* and *hirelings*, be not fallen from the Truth and Grace of Christ; yet thy speaking that they are *Apostatized*, and bidding them returne from whence they are fallen; doth clearly demonstrate that thou admits that their may be a falling away; which is the very same thing, that thou hast denyed of ours as an error; and for asserting that some fell away; thou hast compared us to the *Papists*; canst thou behold this again, and not see thy self in confusion, one while building up, and another while throwing down? for if thou dost not believe that their can be a falling from true grace; why dost thou exhort them to returne, from whence thou sayest they are fallen?

A few Questions to thee *William Brownsword*, who sayest our doctrines are *Popery*; which we have proved by the Scriptures to be the doctrines of truth, and can no more rightly be compared to the doctrines of the *Papists*, than the doctrines of the Apostles can be compared with the doctrines of the *Papists*: Therefore thou art desired to answer these questions, in plainnesse, without shuffling or evading; that so the ground of thy judgement may be more fully manifest to all. And what reason thou hast to parallel our doctrines and practices, with the doctrines and practices of the *Papists*: Seeing we of all people do not onely testify against the corrupt doctrines, and practices of the *Papists* in other Nations, but also against the Reliques of *Popery* in this Nation, that is found amongst the hireling Priests and Ministers, that is made by the will of man, and not by the will of God, and gift of the Holy Ghost.

I. Query. *Whether it is Popery to affirm, that Jesus the true light doth light every man that comes into the world, yea or nay?*

II. Query. *And whether it is Popery to affirm, that the true light of the world, that lighteth every man, which is Jesus, is sufficient to lead to repentance, and save them that believe, yea or nay?*

III. Query. *And whether Christ Jesus, may not be as truly preached in this age, the leader of mankind out of Ignorance and darknesse; under that denomination, and by that name, the light*

of

of the world? as by any other name under which the Prophets, and Apoſtels preached him in ages paſt, yea or nay?

IV. Query. *And whether it was, and is popery to affirm, that ever the Saints was, or can be perfected while they are upon the Earth, yea or nay?*

V. Query. *And whether it is Popery to affirm, that Chriſt Jeſus who is made of God; Righteouſneſſe to the Saints, is within them the hope of Glory, yea or nay?*

VI. Query. *And if Chriſt Jeſus, Gods Righteouſneſſe, be in Saints the hope of Glory, then is it Popery to affirm, that the righteouſneſſe through which Saints is juſtified, is revealed within them, yea or nay?*

VII. Query. *Whether it is Popery to affirm, that ſome that had known the way of Righteouſneſs, and taſted of the good Word of God, did fall away, yea or nay?*

VIII. Query. *And whether it is Popery to ſay, That none is ſhut out, and reprobated to damnation and miſery before they were born?*

IX. Query. *And whether it is Popery to affirm, That the holy Scriptures are not the Rule of unbelievers; ſeeing thou ſeemed to blame ſome for ſaying, It was not?*

X. Query. *And whether it is Popery to affirm, That God hath not commanded the Gentiles to obſerve the firſt day of the week for a Sabbath of reſt; as he once commanded the Jews to obſerve the ſeventh day for a Sabbath day of reſt, yea or nay?*

XI. Query. *And whether it is Popery To deny, that God commanded the Baptiſm of Infants? Or that ever any of his Apoſtles practiſed it? Or that the Scriptures of truth teſtifies of it, yea or nay?*

XII. Query. *And whether it is Popery to affirm, that the Scriptures of truth ſpeaks not of a Sacrament, which you and the Papiſts ſo much plead for, yea or nay?*

XIII. Query. *And whether it is Popery for to affirm, that they are no Miniſters of Chriſt, which ſeeks their gain from their pariſhes and quarters; Preaches for hire, Divines for mony, and makes a bargain for ſo much by the year, though amongſt you ſuch may be called Proteſtant Miniſters?*

XIV. Query. *And whether all are Papiſts, that confeſſe*

that

that they have, and are led and taught, by the Infallible Spirit of Christ, yea or nay?

XV. Query. *And whether all are Papists, that go in plain and moddest apparel; without ribbons and lace, and such like costly aray? which serves onely to please the vain mind, and to satisfy the lust, which leads the creature from God, and is of the world, seeing for going in mean apparel, thou accused us to lay much stress upon it, and compared us to the Monks?*

XVI. Qu. *And whether they are all Papists that met together in the Name of the Lord, and in silence waits in his counsel, till his mind and Word be revealed, whereby they may edifie one another, seeing for meeting sometimes in silence, thou hast accused us, to lay our Religion upon it, and compared us to the Monks?*

XVII. Qu. *And whether all that have, and do use fasting and prayer, be Papists, yea or nay? Seeing thou hast compared us to the Monks for fasting, and also hast falsly said, we use it as a special means of spiritual knowledge.*

XVIII. Qu. *And whether all that have gone up and down naked, have been and are Papists, yea or nay? Seeing some among us have been commanded to do so, for which thou compares us to the Papists?*

XIX. Qu. *And whether all that have ceased to wear Ribbons and Lace upon their apparel, which is not needful, and do not respect persons, which saith Thee and Thou to rich and poor, are Papists? Answer in plainness yea or nay? Seeing thou hast falsly accused us for so doing, to place our Religion in circumstances, and compared us to the Papists.*

XX. Qu. *And whether it is not confusion, to say we lay much stress upon mean and plain apparel; and yet a little after to say we wear rich cloaths? Answer in plainness, yea or nay?*

XXI. Qu. *Whether all are Papists that have gone through several Countryes, preaching the glad tidings of Salvation, and yet have not fainted, yea or nay? seeing for being unwearied, thou compares us to the Monks?*

XXII. Qu. *And whether the things before queried, doth rightly denominate a Papist, and is the ground of his being so called? Answer in plainness, yea or nay?*

A Post-script.

To William Brownsword, *and his Parishioners in* Kendall.

AS concerning thy book sent abroad by thee in opposition to the Lords Truth and his People, we have seen, read, and considered, and do find it light and empty, and a dry confused piece, even as a little old scrap of *Babylons* treasure, worth nothing at all, except to shew the Authors weakness and ignorance, and to give occasion against himself, that he may be beat with his own weapon: and certain it is, that his work (his *Quaker-Jesuite* I mean) will not effect the end and purpose intended by him) but the Lord shall turn the end backwards upon him, and by that through which he hath thought to dishonor the truth, and to make it odious among people, even thereby shall the truth gain an advantage, and appear in more beauty, and be more desirable unto many, so that thy evil intent shall redound back upon thee; and doubtless some of thine own Flock, when they have compared thine with its Answer, they shall see the weakness and wickedness of the one, and the truth plainly proved in the other, and the disadvantage will be thine; for alas thou art a weak man, and many of thy Brethren in iniquity, to whom thou canst not be compared for matter of wit and subtilty, but art short of them, even as an Infant is of a man, and they have appeared in much more fair means and politique way than thou hast done, and yet their work, brought forth in the height of great wit and knowledge, have been rejected by us, and through the Wisdome of God confounded, and their bravest work taken as our spoil of *Babylons* treasure; and then how shouldst thou and thy weak silly piece be otherwise than trampled under our feet? and what art thou feeble child of *Babylon* that thou shouldst thus adventure to come forth into publike

like view, wrapped in an old thred-bare garment; (*Quaker-Jesuite Popery in Quakerisme, &c.*) and under this hast thou covered a malicious heart, which the Lord will judge, and bring thee to feel the weight of thine own iniquities in his dreadful day.

Alas friend, we are far otherwise known through this Nation, and about *Kendal* especially, we are known to be none such as thou hast falsly reputed us, not *Papists*; but on the contrary, we are known to be such who have many of us zealously professed the Lord, and earnestly sought after him, even from the daies of our childhood, and if any have whereof to glory in matter of outward profession, we might have something to say, as being such who desired after God, in our souls, in much sincerity of heart, and worshipped him after the strictest manner then held forth, and this from our Infancy; and upon what ground thou should charge us with being *Jesuites* and *Papists*, I know not, except it be to prove and shew thy self both ignorant, slanderous, and ridiculous amongst thy own hearers, who doubtless some of them may say, we know they are not such as thou hast said, and the Witness in their consciences may prove thee a liar, and out-date thy book as an old *Almanack*, fit for the fire; and thou hast wholly missed thy mark, if thou thoughtest to lay a stumbling-block before thy Flock, concerning us, by this means of accusing of us falsly, this shall do thee no good, but turn to an offence against thy own self; and as thou thought to do to others, so shall it be done to thee, and thou and thy work shall be rejected; the one as ignorant and vain, the other as ignorance and vanity, for we are known to thy hearers to be neither *Jesuits* nor *Papists*, but they can tell that thou art a false accuser in this. And for thee to accuse us where we have been so well known, renders thy selfe both ignorant and hatefull; And it doth many wayes appear, That wee are not *Papists*, partly as I have said we were not such in the dayes of our Infancy, neither educated nor practised therein, but were zealous against *Popery*, even from our childhood, as the People of *Kendal* very well knows, who can witness for us, and against thee, that we were neither such, nor yet lovers of

them; but were altogether zealous againſt them from our childhood, as I have ſaid.

And it is evident, we have been no ſuch ſince we were reproached by the name of *Quakers*, for we have given divers teſtimonies by writing in divers particular books, which I might mention againſt the Church of *Rome*; as knowing Her not to be the true Church of Chriſt, but a falſe Church, made up of Apoſtates originally, and being Idolators in their Worſhip, Church, Miniſtry, and whole Religion, this teſtimony we have borne at ſundry times, and upon divers occaſions; ſometimes we have given our teſtimony by writing againſt them, plain affirmations; and ſometimes in anſwer to their writings againſt us, and divers of us have been moved to go into their Dominions, and declare the Word of the Lord againſt their Idolatryes.

And alſo divers of our friends forbearing their witneſs againſt the Church of *Rome*, have ſuffered great and cruel things, ſome until death, and ſome at this day are in their *Inquiſitions* and Goals, and under ſuffering by them, even for this cauſe, for we have a large teſtimony and witneſs to give againſt the Church of *Rome*.

And by what we have teſtified in word and writing, and by what we have ſuffered from them for ſo doing, it well appears, that we are not *Jeſuites* nor *Papiſts*; and with what face thou could accuſe us, it makes us to wonder at thy impudency, ſeeing thou haſt ſo little ground for it, but haſt upon thy malice thus falſly accuſed us, without any juſt cauſe at all; but this thy work which thou haſt done, ſhall return into thy own boſome, with the reward of Judgement, except thou repent, and ſin no more.

Yes, but ſayeſt thou, you are *Papiſts*, for why? Such and ſuch doctrines and practiſes you hold forth, and the like is held forth by the *Papiſts*, and this proves that you are ſo.

Anſw. Alas friend, thou haſt mightily diſcovered thy ignorance and folly in thus proceeding, and in thus judging; for doubtleſs the *Papiſts* may hold the profeſſion of ſome truths in doctrines and practiſes unto this day, even as thy own Brethren did confeſs at a certain Meeting of Diſpute, they affirmed:

ed to me, that there were many saving truths held by the Church of *Rome*; and seeing that they held that Christ Jesus is the Saviour of the World, and that by him people comes to eternal life, and that he was born, and died, and rose again; and seeing they hold that Saints must deny the world, and forsake sin, and the evil of the world: These doctrines and practises, with many others, they do hold in words and appearance, which are saving doctrines and practises in themselves, though not to them; but because they hold these things, must the People of God either deny these doctrines and practises, or else be accounted *Jesuites* and *Papists* for holding of them? And would not this be unrighteous Judgement according to which thou hast judged us? But I must tell thee, we do hold the truth in righteousness, both in doctrine and practises, even upon this account, because the Spirit of the Lord hath, and doth lead us into all truth, both in doctrine and practises: And though the *Papists* may hold the profession of the same truth in words and outward appearance, yet this is no ground for us to deny the truth as it is in Jesus, nor yet a sufficient ground for thee to accuse us to be *Papists*; but because thou art both ignorant and wicked, therefore thou hast thus proceeded, and thy work is a very scorn to many that are not *Quakers*, and they see thy errour and ignorance in thy proceedings.

And wouldst thou thus be dealt withall? And you Priests of *England*, shall we judge you according to thine own rule? might not I lay you to the line of Judgement? and may not I instnace many particular things both in doctrines and practises, which are held forth by the Ministers and Church of *England*, and the *Jesuites* and *Papists* they hold the very same? and shall we therefore conclude lawfully, that all the Ministers of *England* and their People are *Papists*? Oh man! behold thy folly, and what a snare thou hast laid for thy self, and how thou art fallen into the pit which thou hast digged for others. And further consider, some of those doctrines and practises which thou hast charged upon us, are proveable and exemplary in the Scriptures, even by the Apostles who held forth and practised the same things, and because we hold and practise the same;

ſame; therefore we are accounted *Papiſts*, from this rule, becauſe the *Papiſts* profeſs the ſame; like as if it were errour to ſay, Chriſt is the Son of God, becauſe the Devil ſaid ſo; and like as if it were an errour to believe there is a God, becauſe the Devils believe ſo; and by thy falſe propoſed rule, thou might have proved the one as ſoon as the other, and thou might have ſaid the *Quakers* are Devils, why? becauſe the Devils confeſt Chriſt, and they believe there is a God, and therefore they are devils; and would this be good *Logick?* And ſuch is thy *Logick*, thou illiterate man: Why this is thy work, the *Papiſts* they hold ſuch and ſuch things, and the *Quakers* they hold the ſame, and therefore the *Quakers* are *Papiſts*: Behold the ſubſtance of thy work, thou vain man! thou, and thy work are both ridiculous to ſober-minded people.

Now indeed if thou couldſt have inſtanced ſuch doctrines and practiſes held forth by us, which the *Papiſts* do hold forth, which is neither provable nor exemplary in the Scriptures, then thy colour had been more fair, and thy pretence more ſpacious: But becauſe thou haſt truly inſtanced nothing againſt us, neither in doctrine nor practiſe, but what we can prove ſufficiently by the Scriptures; therefore thy work is invalid, even to many that are not of us: For, ſay they, if this be *Popery* to follow the example of the Apoſtles in doctrine and practiſes, its better to be a *Papiſt* then a *Proteſtant*, for why? the *Proteſtants* holds forth many doctrines and practiſes which are not proveable by the Scriptures: and I might inſtance in many things, that this is true, even that you Miniſters of *England* doth hold forth in doctrine and practiſe, many things which is not proveable by the Scriptures, but in ſome things even contrary to the Scriptures.

And what if I ſhould compare thee and thy Brethren in ſome of your doctrines and practiſes which you hold, and the *Papiſts* hold the ſame, which is not according, nor proveable by the Scriptures, will not the concluſion fall upon thee and you, that you are *Popiſh Jeſuites*, and like unto them; as inſtance a few things amongſt many: you are made Miniſters by Natural Learning and Languages, through the attainment of ſuch Arts and Sciences at Schools and Colledges, which the

Apo-

Apostles were not, and not by the immediate gift of the Spirit of God, as the Apostles were; and in this very way and manner are the Ministers of the Church of *Rome*, made and sent forth. And moreover, by the Authority of the Church of *Rome*, and by the *Papists* were your Colledges builded and ordained for the very use and end which you make of them; and those Revenues, as Tythes, and other things which you yet uphold, even your orders, habits, and formalities at Schools, were given and ordained even in the daies of *Popery*, and by the Whore of *Romes* Authority; and you are in the very practise of that which they practised in this particular, and you hold up and maintain that which the *Papists* instituted and first ordained, and therefore are not you *Papists* and upholders of *Popery*, let the witness in every mans conscience judge, for you are doing and upholding the very same things which the *Papists* do, which the Apostles never did, and by thine own rule you are therefore *Papists*.

Again, you are maintained in your Ministery by Tythes, Gleab-lands, Easter reckonings, yearly stipends, and so much by the year, and settled in a Parochial way; and thus were never the Apostles, nor found in such practises; but the *Jesuites* and *Papists*, they are in the practise of such things that first instituted and ordained them in this Nation; and herein you follow their example, and not the example of the Scriptures; and therefore we may conclude that you are *Papists*, and follows their spirit, and you practise what they practised, even without any example at all in the Scriptures.

Again, you sprinkle Infants, and sayes, it is the Baptisme into the Visible Church, and Original Sin is thereby washed away, and it is a Seal and a Sign of Regeneration, and of the Covenant, and this practise and doctrine the *Papists* hold forth, and were indeed the first Founders and Ordainers of this practise and doctrine, and it hath never been proved yet to us from the Scriptures, but you hold it forth, and the *Papists* they hold forth the same; and therefore it may be concluded, that you are *Papists*, and yet upholds *Popery*, by these and many other things that I might mention, which you do, and the *Papists* do the same, and without any proof or exam-

ple

ple in the Scriptures, or any of the Apoſtles doth fully demonſtrate, that you are more guilty of *Popery* then we are, and *Popery* remains yet amongſt you, and theſe practiſes are but a few of many I might mention; and this is but a hint at things which more largely might be ſpoken to, and it is occaſioned upon thee by thine own proceedings.

And I muſt tell thee, that you are a company of ſhameleſs men, to cry out againſt the Church of *Rome*, for is not She your Mother? and did not your Religion, your Church, and Miniſtry, and Worſhip, for the moſt part of it ſpring out of her bowels? Yea, it may eaſily be proved, that the general part of your Worſhip doth conſiſt of ſuch practiſes brought forth in ſuch a manner as was firſt inſtituted by the Whore of *Rome*, both the practiſes themſelves, and the very manner of their performances, and this may eaſily be proved; and therefore you are ſhameleſs men to cry out of your Mother who hath made ſuch fair proviſion for you, She hath inſtituted and taught you a way for making of Miniſters, and She hath inſtituted and taught you a way of maintenance by Tythes, and ſo much a year, and ſhe hath provided you your very houſes for worſhipping in; for your Churches were her Maſs-houſes not many years ago: And thus She (the Whore of *Rome*, your Mother) hath made a large proviſion for you, She hath taught you a way of Baptiſme, as I have mentioned, and ſhe hath taught you alſo the way of perſecuting people for good conſcience ſake; it was She that kill'd and deſtroyed perſons for good conſcience ſake; and it was She that forced and impoſed Faith and practiſes upon peoples conſciences, contrary to the Spirit of God, which you Miniſters yet practiſes in part. Many things I might inſtance to illuſtrate you to be like unto the *Papiſts*, and even ſuch as have ſprung out of the Church of *Rome*: But the Nation is begun already to ſee your ſhame and folly, and if I were ſilent, the Lord will not forget to repay his enemies with vengeance, and the day of the Lord is at hand, wherein his Judgements ſhall be known in the earth. And thus I have meaſured thee according to thy own rule, and I do leave it to the Witneſs of God in thy own Conſcience, and to all thy Pariſhioners, to whom indeed

I do wish well, and that they might come to the knowledge of the things that belongs unto eternall life, that they might be saved. And ye people of *Kendall*, and there abouts: Oh that you would consider! Oh that you would come to be taught of the Lord, and every one of you to receive the Spirit of God, which is the free gift of God, that it might lead you into all truth, according to the promise of the Lord; for this is his promise, *That all his Children shall be taught of him, his Law shall be written in their hearts, and his Spirit put in their inward parts; and they shall all be taught of the Lord, and his Spirit shall lead them in all the wayes of righteousnesse*: Oh! how long will it be ere you come out of Idolatry, and out of Antichristian wayes, which long you have walked in, and not only you, but all Christian Nations, for great hath been that darkness that hath been upon the world since the Apostles daies; for Christ in his daies, he said, *False Prophets should come, and should arise, and deceive many*; and the Apostle *John*, he said in his time, that there was then already many false Prophets gone out into the world, and the world went after them: and the false Prophets which Christ prophesied of should come, in the last times, the Apostles saw were already come, and coming in their daies, and it was then the last time, 1 *Joh.* 4. and such were they, as you may read, that were covetous, and taught for filthy lucre, and through covetousness made merchandize of people, and such were they that preached for hire, such as these, even Wolves in Sheeps cloathing, Christ said should come, and the Apostles saw were coming in, even in their daies; and abundance of such as these have over-spread the Christian Nations, for many ages; so it is not as though the false Prophets were but coming now, for that Scripture signifies, and plainly saith, that the false Prophets and Antichrist did come in, even in the Apostles daies, and most of the Apostles themselves were Martyred, and the Churches of *Asia* were running into Idolatry and back-sliding from the truth, even before the Apostles deceased; and *John* in the *Revelations*, he saw what was to come to pass, that *Power should be given to the Beast, and to*

the Dragon, (the Devil) over all Nations, Kindreds, and Tongues, and that the Martyrs blood ſhould be ſhed, and the Witneſs ſlain, and the Woman, the true Church, ſhould fly into the Wilderneſs; and that the Whore, the falſe Church, ſhould cauſe all Nations, even the Kings of the earth, ſhould drink the Whores Cup, and Antichriſt ſhould rule, and Myſtery Babylon, *as a Queen, ſhould ſit upon Peoples, Multitudes, and Nations, and the Saints Blood ſhould be drunk by the falſe Church, the Whore.* Theſe things *John* ſaw was to come to paſs in his time, as you may read in the *Revelations*; and ſince *Johns* daies, within theſe ſixteen hundred years we know they have been brought to paſs and fulfilled; ſo the preſent time is not now, as though deceivers were but newly comed in, for the Nations of the earth have long been deceived by Antichriſt in ſheeps cloathing, and the Lord is now again gathering People from them; ſo be not deceived in your hearts, neither be ye ignorant concerning the times and ſeaſons, for its the time of the Womans returning out of the wilderneſs, and ſhe ſhall be adorned with the ſame gifts and parts that ſhe had in the Apoſtles daies, and all ſhall walk in the light of the Lamb, and the marriage of the Lamb ſhall come, and the Devil ſhall be chained to deceive the Nations no more; theſe things will the Lord bring to paſs, and we are happned to be even in the beginning of this time of the Churches returning, and the fulfilling Gods promiſes; for the light of the Lord hath appeared, and the everlaſting Goſpel muſt be preached again through the world, and this is Gods promiſes, as you may read in the *Revelations*; Therefore be not ignorant, but now conſider, and let the fear of God be in your hearts, for the day of vengeance will ſuddenly come upon the ungodly, and them that are not prepared but wants the Oyl in their own Lamps, they ſhall be ſhut out and left in utter darkneſs; therefore conſider now you have time, the day of the Lord is at hand.

And yet though great darkneſs hath been over the Nations, yet the Lord had his people; that is, a few in every Nation, & ſome in every age, that were ſincere in their hearts, & did fear the Lord in Spirit, and did deſire after him, and that were in a

meaſure

measure humble before him; some such have been among Papists, and Protestants in all ages, who have according to their present time, been zealous in their way towards God: and such have been dear to the Lord at all times, who sought after him, and suffered for him, for their present testimony against sin and iniquity, as it was manifest to them: and such sincerity of heart in any, we never have judged. Though we say, as for the matter of Government, Discipline or Ordinances; and as for Ministry, the Call to it, and maintenance of it: all this, both among Papists and Protestants of all sorts for the generality of it, hath been wholly Antichristian. Their Church Government, Ordinances, Worship, their Ministry, its Call, its Maintenance, hath been Antichristian, and not according to the example of the Apostles. And this we judge, even by the Spirit of the Lord; Though the sincerity in no man, nor amongst any sort of people do we judge: yet the constitution of Churches, and the Worship and Ordinances, and Ministry as it hath stood for many ages, both among Papists and Protestants we do judge, and deny by the Spirit of the Lord.

Much more might be said as in these things, but if any of you Parishioners of *Kendall* desire any further knowledge of these things, or to be acquainted with our Principles, we have given forth divers Books (though they have been rejected hitherto) yet the time is at hand when those truthes which we have declared both by word and writing, shall be pretious throughout the world. And we do not impose our Religion upon people by force of external laws, as Papists and Protestants have done by Antichrian power: But we do leave what we declare by word or writing to the witnesse of God, even in all mens consciences thereby to be approved, and though we have been sufferers, and yet may for good conscience sake; yet we are not ashamed of the truths which the Lord hath given us the knowledge of: But in all boldnesse, and in the fear of God we confidently give forth our witnesse by the Spirit of the Lord.

And as for this our answer, it is sufficient to you, and your Minister, and no more needs be said till we hear a reply, and

further then it is possible, the testimony of truth may be given, and I would desire that you and he would sincerely compare this, and his together, and then judge of the one, and of the other, even by the witnesse of God in your own consciences.

Here follows certain propoſalls, which was ſent to William Brownſword *about a year ago, which are worthy here of Inſerting, that he may yet anſwer to theſe things; for he would neither meet me to diſpute theſe things, nor give me any anſwer by writing. And indeed, it had been more equitable for him, firſt to have anſwered theſe things, than to have gone and ſent forth ſuch a fooliſh book againſt us: and all theſe things being compared together, I doubt not but ſome of you may be truly Informed, and your underſtandings opened; which is my earneſt deſire, that ſo it may be unto you, and that ye may come to a good underſtanding, and perfectly diſcern between truth, and error, and true Miniſters of Chriſt, and deceivers.*

London, the 12th Month, 59.

FOraſmuch as a Paper I have ſeen, which is given abroad in the Country: the ſubſtance of which, (as the Subſcribers ſay) is an earneſt and Cordial invitation, and free Call to one

one which they name Mr. *William Brownſword*, to exerciſe his Miniſtry at *Kendall*: And now in the behalf of the Pariſhoners, amongſt whom this Paper goes abroad to obtain the Subſcription of their hands, This following Paper am I moved to ſend to the ſaid *William Brownſword*, and to others of the Inhabitants of *Kendall*, that are of his party, for them to conſider of it, and to compare it with the former Paper, and I ſhall wait, expecting his, and their Anſwer.

I am a lover of your Souls, and a friend to Righteouſneſſe, and dayly travelleth in the work of the Goſpel, to the intent that Sinners may be converted to God, and the Saints ſtrengthned in the Faith, which gives them victory over the world; and I wait for *Sions* Redemption, and for the overthrow of great Babylon, that hath ruled over the Kings of the Earth: and whereas it is manifeſt to me, that there is a great diſſatisfaction in the ſpirits of people in this Town and Country hereabouts, concerning the Miniſtry; and the great cry is, who is a true Miniſter of Chriſt, and who is not? ſome crying up one man, and ſome another: and it appears to me, that there is a great ſtrife in the mindes of people about Miniſters, and Miniſtry; and about the Worſhip of God and Religion: ſome ſaying, *This is the way*; others ſaying, *That is the way*; and ſome crying, *This is Truth*; and others crying, *That is Hereſie*. Now to the intent, that all people may be ſatisfied, and that the way of Truth may be clearly known from all the falſe wayes of Error; and that the true Miniſters, and Miniſtry may be perfectly known, and diſtinguiſhed from all falſe Miniſtries, and that the Truth may be exalted over all, and all Decript confounded.

Upon

Upon these Considerations, with that dear and tender love which is in my heart, unto the soules of all people, but more particularly to the people of this my native Countrey; therefore upon these accounts, I am moved of the Lord to send these unto thee, that thou wouldst meet me in some publick place in the Town, or at the Steeple-house, where the people of the Town and Countrey may conveniently come together, to hear our discourse of these things which is doubtful to them, that they may be satisfied as aforesaid; and these things I do propose, which I do Judge are things which are most needful that the people should be informed in: and no Question, but the unfolding of these Particulars underwritten, by the Spirit of the Lord, in sober Arguments may tend to satisfie many.

First, *Whether thou canst prove thy Call to the Ministry to be the same, and by the same means as the Ministers of Christ was in the dayes of the Apostles, in the true Christian Churches?*

Secondly, *Whether the maintenance of thy Ministry, and practise in thy Ministry, and the fruits and effects of thy Ministry, be the very same as was the maintenance, and practice, and fruits and effects of the Ministers of Christ, and of the Apostles, in the time of the true Churches before the Apostacy? And if these things thou canst prove, then he that denies thee and thy Ministry, shall be accounted a transgressor, and thou shalt be free.*

Thirdly, *What are the marks and evident tokens of the false Ministers? and whether thou canst clear thy self according to the Scriptures, from all the signes and tokens of a false Minister and deceiver?*

deceiver? and wilt thou be tryed according to the Scriptures?

Fourthly, *Whether any man without the gift of the Holy Ghost, can be a Minister of Christ, and of the Gospel? and whether through thy Ministry sons and daughters do receive the powrings forth of the Spirit upon them, as in the dayes of the true Churches of old? and whether the annointing that teacheth all things, dwelleth in every member of that Church whereof thou art a Minister.*

Fifthly, *What the true state of the true Church is at present, and hath been for many ages? and whether the Church of England, as it stood in the time of Prelacy, or as it now stands in Presbytery, be the true Church of Christ, the Lambs wife? or who are the true Church? and what name of people doth the true Church of Christ go under at this day?*

Sixthly, *Whether the time hath been, or now is, or is yet to come, that the true woman fled into the Wilderness? and what is the Wilderness, into which she was to fly? and what is the state of the true Church at this time? and if she hath been fled into the Wilderness, how much of the time is expired that she was there to remain? and what was these flocks with which the Dragon did persue her? and how was the Dragon in Heaven? and how and when was he cast out into the earth?*

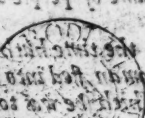
And these things, with some others wch I have to propound, being fully opened in the way of a fair and sober dispute, may try thy Ministry, and satisfie many that are doubting, and truth be made manifest, and deceit confounded.

And these things I am willing to travel through in discourse with thee, the said *William Brownsword*; or any other that shall accept of the Propositions, with the consent of the Mayor and Aldermen of the Town, who may preserve the place and people in peace and soberness; also provided, that each of us on both parts may have full deliberation to speak forth our mindes pertinently to the matter, and that each may have silence from the other, whilst the other is a speaking; and that all fair and sober dealing be amongst us, and the fear of God: but if these things proposed for subjects

to

to dispute, he not agreed to, to fall upon; either any other particulars which is necessary for edification, which may be named by the Mayor or any other sober man in *Kendal*, provided I may propound one thing for another: And send thy Answer to this, whether thou agree to it or not; if thou or any other do consent hereunto, let the time be appointed, to be in a convenient time after the date hereof; and I shall expect an Answer to this, either in agreement to dispute these Particulars, or to give me an Answer to the Queries in writing, and I shall wait for an Answer hereof.

The 12th day of the 12th E. BURROUGH.



THE END.